/180 cont./

123 rather hoped to gain his friendship completely and not only
755 observe the course of the ceremony, but, if possible, record it
[124] with my Contax. I asked the chief to persuade the shaman to make another attempt and promised to link my efforts with his. I would set up my apparatus and hoped, with the help of the smoke of my flash bulbs, to conjure up my spirits and to enlist their help in saving Lü.

This gave my wife and me the opportunity to observe in detail the activity of all the participants in such a ceremony.

755 At about eleven o'clock the shaman came and asked for a
782 small amount of opium, which he began to smoke, while in the
[276] house the preparations for the ceremony were made. An altar (Figs. 41 and 43) was erected for the teacher-spirit of the shaman and the three pairs of assistants, and a bench was placed in front of it, over which a cover was spread so that the shaman would have a soft seat. Soon afterwards, a small vessel with incense
[354] candles stood on the altar. A small fat-burning lamp of brass was polished, filled with lard, and lighted, for the spirits need light, just as human beings do. There was rice on green leaves, roasted maize kernels on others, and a porcelain bowl filled with water stood ready, as well as a large quantity of spirit-money with a spirit-valve of thousands of pieces of silver (Fig. 46 to Fig. 50).

755 Then the house was swept clean, and directly /181/ behind the
787 bench in front of the altar a fireplace was erected, with which all was ready for the conjuration.

Beside this fireplace, the patient, the eldest son of the chief, and the latter himself now take their places, while the other members of the household, who have gradually assembled, stay in the back of the room. The shaman steps in front of the
[782] altar decorated with spirit-paper, lights four incense candles for his teacher-spirit and the latter's assistant spirits, and sets out for them four small bowls of tea and as many of rice. He then picks up a small bronze gong, to which are fastened two bundles of cloth strips (Fig. 30). The red signifies that menstru-
[822] ating women, the black that those who have given birth and
[841] have not yet menstruated, are neither to be present nor to see the instrument, for otherwise the spirits would not let themselves be conjured.

/438 cont./

A 462 [342] [313] [252] The division of men's and women's work is quite similar among the Akha, who are not inferior to the Meau in industriousness. Among them, however, housebuilding is exclusively a task for the men, whereas the preparation of firewood, for which large trunks must often be chopped up, is one of the tasks reserved for the women. Cooking and the hulling of rice in the mortar are, to be sure, tasks of the Akha women, but the men very commonly help them.

A 461 857 No differently than among the Meau, there are scarcely any tasks for the Akha children that are to be performed exclusively by them; the situation in this respect is the same as among the Meau.

/439/

Chapter 27

Anthropology

M 165 When one considers the poor hygienic conditions in association with the hardest physical labor (see the chapter, "Medicine"), it is truly astonishing that one comes across relatively many old people among the Meau. Also, I cannot agree M 145 [114] with Marabail (1) who in his work advocates the view that the

1. Page 463.

Meau grow old prematurely. On the contrary, I often marveled M [841] that the women, in spite of their work load, which was too hard for them physically, and even though no notice was taken with regard to the menstruation periods, actually do not lose their bloom any earlier than among our own people and in any case much less rapidly than among the southern Europeans.

A M 141 The Akha as well as the Meau are definitely small in stature. From the 20 women and men measured, the average heights amounted to: